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الكذب والحسد

LYING & ENVYING

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of Allâh
the Most Gracious, the Most Merciful

“Truly, Allâh guides not him who is a liar,
and a disbeliever.” (*Sûrat Az-Zumar*, 39:3)

“Narrated ‘Abdullâh رضى الله عنه: The Prophet ﷺ said,
“Truthfulness leads to *Al-Birr* (piety, righteousness,
and every act of obedience to Allâh) and *Al-Birr*
leads to Paradise. And a man keeps on telling the
truth until he becomes a *Siddiq* (truthful person).
Falsehood leads to *Al-Fujûr* (i.e., wickedness,
evildoing, etc.), and *Al-Fujûr* leads to the (Hell)
Fire. And a man keeps on telling lies till he is
written as a liar before Allâh.” (*Sahih ul-Bukhâri*,
6094)

Introduction

All praise is to Allâh, the *Rubb* of the worlds. Peace and blessings be upon the most honored among the Prophets and Messengers.

Allâh has made the Muslim *Ummah* a nation of purity in faith, actions and sayings. Truthfulness is the sign for the happiness of the nation and its pure conscience. The key to happiness is truthfulness and belief, while misery is associated with lying and disbelief.

Allâh has told us that on the Day of Resurrection nothing would help us except our truthfulness. He will make *Kâdhib* (liar) in speech and actions the flag by which the hypocrites will be distinguished. Everything that the Lord blames them with has originated within the lying of their speech and actions.

So the truth or truthfulness is the mail of Faith, its guide, mount, drive, leader, adornment and garment. It is the heart and the soul of Faith.

On the other hand, lying is the mail of disbelief and hypocrisy. It is their guide, mount, drive, leader, adornment, garment and heart. The relationship of *Kadhib* to Faith is like *Shirk* to *Tauhid*. *Kadhib* and Faith can never be together in the same place. If they meet, one of them will push the other out and take its place.

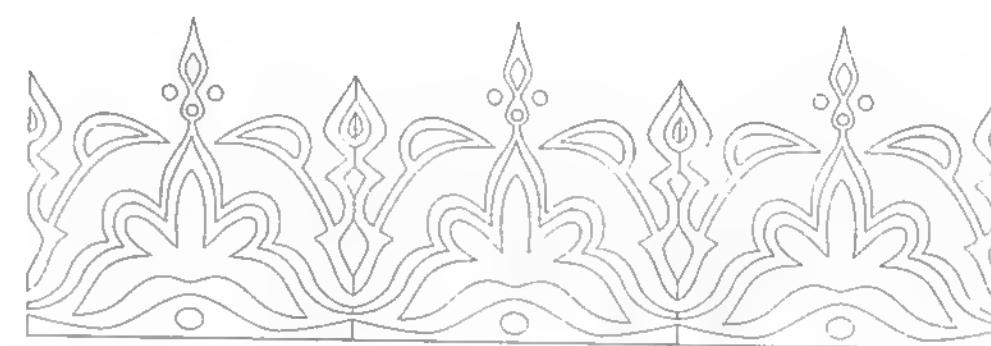
Allâh has not blessed any person with a blessing after Islam greater than truthfulness. It is actually the life and the survival of Islam. And Allâh has never tried a person with something worse than *Kadhib*. *Kadhib* is indeed the disease that may spoil the Faith.

My Muslim brother, beware of *Kadhib*. It spoils the information that you receive and then spoils your

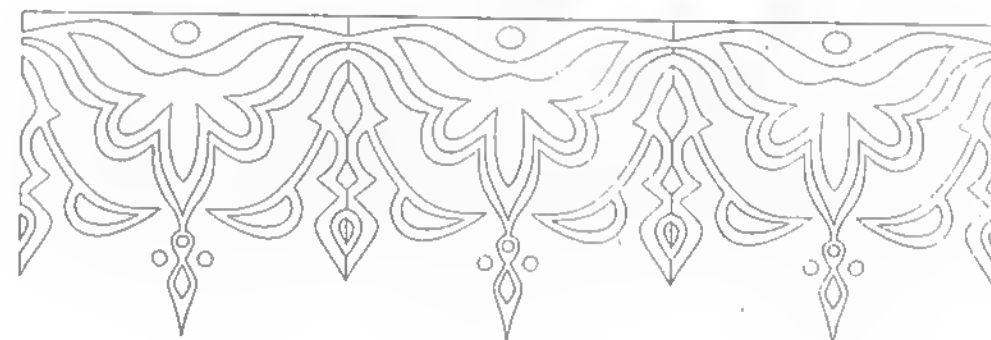
presentation to it. The liar makes the false seem true and the true seem false, the fictitious seem real and the real seem fictitious, and the evil seem good and the good seem evil. He confuses himself as well. That is, in reality, a form of punishment for him. He also confuses the person he lies to. The liar has evil intentions inclined to falsehood. He doesn't benefit from his tongue. His actions are also influenced by his lying and consequently he does not benefit from them either.

Allâh has made pure love among Muslims stronger through the bonds of our love in Allâh. He promises to combine those under the Shade of His Throne, who love one another in Allâh's Cause. Islam confirmed these meanings by mandating the preservation and protection of the property, honor and blood of other Muslims. No Muslim may be harmed or touched with evil. However, some persons insist on swimming in dirty waters and quench their thirst for revenge by malice and envy from others whom Allâh has given from His bounty. Such attitude will produce evil fruits, among which is *Ghîbah* (backbiting), *Namimah* (calumny) and mockery, etc. No society is free of such low people.

Abdul Malik Al-Qasim



LYING



The Prohibition of *Kadhib* (Lying)

Kadhib is one of the evil sins and shameful deeds. Allâh said:

﴿وَلَا تَقْفُ مَا لَيْسَ لَكَ بِهِ عِلْمٌ﴾ [الإسراء: ٣٦]

“And follow not that of which you have no knowledge.” (17:36)

And He also said:

﴿مَا يَلْفِظُ مِنْ قَوْلٍ إِلَّا لَدَيْهِ رَقِيبٌ عَتِيدٌ﴾ [ق: ١٨]

“Not a word does he utter but there is a watcher by him ready (to record it).” (50:18)

Ibn Mas‘ud ؓ narrated that the Prophet ﷺ said:

“Truthfulness leads to righteousness and righteousness leads to Paradise. A man keeps on telling the truth until he is written with Allâh as *Siddiq* (a truthful person). *Kadhib* leads to wickedness and wickedness leads to Hell-fire. A man keeps on telling lies until he is written with Allâh as a liar.” (*Al-Bukhâri* and *Muslim*)

The scholars have said: “Truthfulness leads to performing pure righteous deeds. *Kadhib* leads to evildoing, which is a deviation from the Straight Path.”

Others have said:

“It leads to indulging in sins.”

‘Abdullâh bin ‘Amr bin Al-‘Âs رضى الله عنهما narrated that the Prophet ﷺ said:

“Whoever has the following four characteristics, will be a pure hypocrite; and whoever has one of these four

characteristics will have one characteristic of hypocrisy unless and until he gives it up: whenever he is entrusted he betrays, whenever he speaks he tells a lie, whenever he makes a covenant he proves treacherous, and whenever he quarrels he behaves in a very imprudent, evil and insulting manner.” (*Al-Bukhâri* and *Muslim*)

In rebuking speech with everything that one may hear, the Prophet ﷺ is reported to have said:

“It is sufficient to make a person indulge in *Kadhib* when he tells all that he has heard.” (*Muslim* and *Abu Dâwud*)

The Prophet ﷺ is also reported to have said:

“A slave keeps lying and strives to lie until he is written with Allâh as a liar.” (*Al-Bukhâri* and *Muslim*)

So be warned, my Muslim brother, from the consequences of *Kadhib*, for *Kadhib* is the basis of evildoing and wickedness, as the Prophet ﷺ said:

“*Kadhib* leads to wickedness and wickedness leads to Hell-fire.” (*Al-Bukhâri* and *Muslim*)

Circumstances when *Kadhib* is Permissible

Kadhib is *Harâm* because of the harm that it causes to the person lied to and others. However, *Kadhib* is permissible in certain circumstances and even mandatory in others. The limit here is when any commendable and lawful purpose can be achieved by not telling a lie, then *Kadhib* is *Harâm*. However, if it cannot be achieved except by *Kadhib*, then *Kadhib* becomes permissible. Further, if telling a lie may be the means of achieving a lawful objective then it becomes permissible.

If it was mandatory, then *Kadhib* becomes mandatory. An

example would be that if a Muslim hides himself out of fear from an oppressor whose intent is to kill him, or if he hides his money from an oppressor, then if someone asks about this person, *Kadhib* becomes mandatory to protect the oppressed person and/or his property. The prudent thing to do in any of these cases, however, is to employ *Tauriyah* (to tell part of the truth). In brief, scholars have stated that the rulings on *Kadhib* can be from among any of the five *Shari'ah* rulings, nonetheless, it is fundamentally *Harâm*:

First Ruling: *Harâm* or Prohibited: When there is no *Shari'ah* benefit from using it.

Second Ruling: *Makrûh* or Disliked, when it is used, for example, to console parents or a spouse.

Third Ruling: *Mandûb* or Recommended, when it is employed to terrify the enemies of Islam in *Jihâd*, such as exaggerating about the number of Muslims and their weaponry.

Fourth Ruling: *Wâjib* or Mandatory, when it is employed to protect a Muslim or his property from destruction.

Fifth Ruling: *Mubâh* or Permissible, when it is employed to reconcile between people.

Scholars, however, have said that *Kadhib* in general is an abomination based on the criticism and condemnation of liars in the Book of Allâh.

Ta'reed

It was related about the *Salaf* that we have allowances in *Ta'reed*. *Ta'reed* is to tell the truth but in such a way that may lead the listener to understand differently. This means that if a person has to lie then he can employ it. But

when there is no need or necessity, then using *Ta'reed* and *Kadhib* are not permissible but *Ta'reed* is a lesser wrong. An example of *Ta'reed* is as follows:

- It was narrated that Mutarrif went to Ziyâd and when the latter questioned him about being late, Mutarrif mentioned being ill as an excuse. He said: "I have not raised my body from bed since I left you except for when Allâh raised me."
- Mu'âdh bin Jabal رضي الله عنه worked for 'Umar bin Al-Khattâb رضي الله عنه. When he returned to his wife, she asked: "Why didn't you bring us like other workers are bringing to their families?" He said, "I had a watcher (one watching over me)." She said, "You were an honest person trusted by Allâh's Messenger ﷺ and by Abu Bakr رضي الله عنه afterwards, and now 'Umar رضي الله عنه sends a watcher with you." She then talked to her female friends and complained about 'Umar رضي الله عنه. When the news reached 'Umar رضي الله عنه, he called Mu'âdh and said, "Have I sent a watcher with you?" He said, "I didn't find any excuse to give to my wife except that." 'Umar رضي الله عنه laughed, gave him something and said, "Please her with this." Mu'âdh meant that Allâh was the Watcher.
- An-Nakh'î used to say to his daughter, "What do you think if I were to buy sugar for you?" but would not say, "I will buy sugar for you." This was because he might not do so for any reason.
- If someone would ask to meet Ibrahim and he hated to meet him while in his home, he would say to the maid, "Tell him to look for me in the mosque, but don't tell him I'm not here because it will be a lie."
- When someone would ask for Ash-Sha'bi while at his home and he hated to meet with him, he would draw a circle and say to the maid, "Put your finger inside the circle and

say ‘He is not here.’”

These were examples of using *Ta‘reed* in a time of need. But when there is no need, then it should not be used. *Ta‘reed* actually makes the listener understand other than the truth, even when the wording is not considered *Kadhib*. In general, *Ta‘reed* is disliked. Abdullâh bin ‘Utbah said:

“My father and I visited ‘Umar bin Abdul-Aziz. We left him with a *Thobe* (outfit) for me. When people asked me if ‘Umar had given me that *Thobe*, I would say, “May Allâh reward *Amir-ul-Mu‘minin* (meaning ‘Umar bin Abdul-Aziz).” My father said to me, “O son, be careful of telling *Kadhib* and anything similar to it.”

His father forbade him from saying that because it meant a confirmation of a false thought by the people and the purpose of such answer would be boasting. Such a purpose is not considered good and there is no benefit from it.

Motives for *Kadhib*

There are many motives that incite ill-hearted persons to lie, among these are the following:

1. Lack of fear of Allâh and not calling to mind His watching over us at all times.
2. Trying to change facts and replace them with false information. The reason could be to increase or decrease the facts, for boasting, for a worldly gain etc. A further example of this would be when a person lies about the cost paid for land or a vehicle purchased, or a person lying to the family of an affianced spouse.
3. Joining with a group of friends in an attempt to attract the attention of others, as a result a person might lie and tell false stories.

4. Lack of feeling responsibility or trying to avoid a confrontation with the facts during critical times and circumstances.
5. Contracting the habit of *Kadhib* from childhood. This is a consequence of bad upbringing. When a child sees his parents lie, he grows up to lie.
6. Boasting of *Kadhib* and considering it a form of superior intelligence and a smart way of handling things.

Things people may not consider *Kadhib*

Some *Kadhib* may not be considered *Fusûq* (commitment of a major sin) like exaggeration. One might say, “I called you so-and-so times” or “I told you a hundred times.” The number stated here is not meant to be accurate but is intended to indicate exaggeration. If the person actually called the other person only once then it is considered *Kadhib*. However, if he called him several times more than usual, then it is not considered a sin even if it were not actually a hundred times. Between the former and the latter are varying grades and a person prone to over-exaggeration may let his tongue fall into *Kadhib*.

People might also be tolerant with the following behavior. Someone is told to eat and he responds saying, “I don’t like this food” or “I’m not hungry” when he actually does like it or is hungry. This is *Harâm* and is prohibited even when the intention may be good. Mujâhid narrated that Asmâ’ bint ‘Umais رضى الله عنها narrated:

“I was with other women in the company of ‘Âishah, then we prepared her to marry Allâh’s Messenger. By Allâh, we did not find anything to offer, except a cup of